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## THE GREAT SOUTHERN BAPTIST CONVENTION.

BALTIMORE, MD.

The great Convention assembled in the spacious auditorium provided by the Entertainment Committee for the meetings of the Convention, at 3 o'clock, Wednesday afternoon.

The 55th annual meeting of the Convention was called to order by Hon. Joshua Levering, president. Evangelist Weston Bruner was requested to conduct the devotional exercises. He read Ps. 103, and lead in prayer. A Texan, as he looked out over the hall to the great assembly, remarked, with a peculiar twinkle in his eye, "It is almost as big as the Texas General Convention." From behind a flower and paper decorated table the president arose to make announcements. The crowded gallery, with its waving plumes on ladies' hats, and bright animated faces looking down became quiet and the 1200 messengers were preparing for the work before them.

A quartette, composed of four of the pastors of this city, sang beautifully a song entitled "Remember me." It was rendered with much pathos, tenderness and power. The president announced that the quartette would sing at intervals during the Convention.

The secretary, Dr. Lansing Burrows, announced that in Class 1 there was entitled to seats in the Convention 3,297 and in Class 2, 519, and that 1,193 had already enrolled, and there are two or three trains ditched somewhere between here and California.

The president announced that the time had arrived for the organization of the conventions. Dr. E. Y. Mullins, president of the Seminary at Louisville, nominated Hon. Joshua Levering for the presidency and moved that the secretary cast the ballot of the Convention for Hon. Joshua Levering of Baltimore to succeed himself. The ballot was cast by Secretary O. F. Gregory of Virginia, and Hon. Joshua Levering was declared nominated.

After a gracious and brief talk Bro. Levering announced the Convention ready for the election of four vice presidents.

J. J. Darlington, D. C.; S. P. Brooks, Texas; William Ellison, Virginia, and L. G. Hardiman were chosen vice presidents.

Secretaries Lansing Burrows and O. F. Gregory were re-elected secretaries. Geo. W. Norton, of Kentucky, was elected treasurer, and W. P. Harvey, of Kentucky, auditor.

Richard H. Edmonds, editor of the Manufacturers' Record, delivered a most cordial and charming welcome address to the Convention. This eloquent address was responded to by J. J. Hunt, of Texas.

Dr. Ryland, of Richmond, presented an order of business for the present session.

Dr. B. D. Gray read an excerpt from the report of the Home Board as did Dr. J. M. Frost, of the Sunday School Board, and Dr. R. J. Willingham of the Foreign Board. Dr. Willingham said Dr. Ray, the educational secretary of the Board, is preparing a book entitled "Southern Baptists and Foreign Missions."

The secretary, Dr. R. J. Willingham, said that 88 cents out of every dollar was sent directly to the missionaries on the field. It would have taken only 90 cents if it had not taken so much to pay the interest. Editorial Secretary Smith, of the Foreign Board, moved that a committee on apportionment, consisting of J. T. Henderson, Virginia, chairman; the corresponding secretaries of the Foreign and Home Boards, and the corresponding secretaries of the State Boards be appointed.

The reports of the Foreign and Home Boards show that \$1,554,000 was the total amount spent for mission work during the year. The trustees of the Southern Baptist Theological Seminary are considering the proposition to move the Seminary outside the city limits of Louisville and to increase the endowment fund from \$600,000 to \$700,000. \$488,000 of the \$600,000 asked for have been received.

After the reports of the Boards were read Dr. W. H. Smith, editorial secretary of the Foreign Board, offered a resolution calling for the appointment of a committee to provide ways and means to raise the \$37,000 deficit which the Board has at the end of the year just closed.

The address of welcome breathes such a fine spirit that we give it in part so

that our readers may see something of the cordiality of the reception.

Mr. Richard H. Edmonds, in his address of welcome to the delegates of the Baptist Convention, dwelt upon the problem of increasing the urban membership of the church. He said, in part:

"For 365 days we have been eagerly looking forward to this time of happiness for us. A year ago you promised to come to Baltimore. Since then, by day and by night, we have awaited this hour. Your coming fills our hearts with gladness. May your stay bring to you as much of pleasure and benefit as it will to us."

"We welcome you to Baltimore. No latchstrings hang outside the doors of our hearts. They are not needed, for the doors are wide open. In fact, they have been taken off their hinges and stored in the garret. We shall count it our greatest pleasure to serve you while here. The more you call upon us, the better shall we be satisfied."

"You come from a land more fair than the vale of Cashmere; yea, the fairest land on earth. Throughout its length and breadth you can catch the rising strains of the music of progress; everywhere is heard the whirr of the spindle, the roar of the furnace, the buzz of the saw, the throb of the locomotive. You come from a land whose latent wealth defies all language to portray."

"All that we are doing in agriculture, in industry, in railroad development, even in immigration, is, however, but the revival of what the Old South was doing before it was destroyed by the disasters of war. The financial skill, the executive ability, the industrial life of the South today, and the business sagacity of Southern people living in the North and West, are inherited traits from ante-bellum days. In this is the assurance of the South becoming a master power in world affairs."

"Unto the Baptists of the South is offered an opportunity such as has never in the world's history been given to any other Christian people. They have been called unto a work of infinite importance. The South is the predestined stronghold of Anglo-Saxon power. It is to be a centre of world-encircling influence. Here the Baptists, by reason of



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numerical strength and strategic position, are in the lead. In this region of almost measureless resources they hold the most commanding position. They are stewards or trustees and will be held accountable by God and by the world that this new wealth, this world power, of the South shall be consecrated to the development of the highest ideals of Christian citizenship, and to the preaching of the Gospel of Christ at home and in foreign lands. Will they measure up to their responsibility?

"How shall we give an account of a stewardship such as this? What shall we render unto God as our work in developing the undeveloped men and women and boys and girls in and out of our churches? How shall we train the untrained that these millions of men and women and these billions of material wealth shall be consecrated to the advancement of the kingdom of God? If we do not realize our responsibility, or, realizing it, do not measure up to the opportunity, then the Baptists of the South will fail to do the work which the Almighty has committed to them.

"In the city-building period upon which the South has entered, sudden and wonderful changes will take place, the village of today will tomorrow be a busy town, and the town of today will soon be a great industrial or commercial center. As Christians we must be alert; as Baptists we must keep step with the population, or towns and cities will be lost forever to our cause. The Baptists of Baltimore are facing this city problem. In this centre of population and growing wealth there are only 8,000 white Baptists. We needed your help. Therefore, we called you to our aid by holding this great convention here. We knew your coming would do us good.

"We welcome you. Our hearts and our homes are yours, and whatsoever we have of time or ability we gladly, joyously give you."

#### Wednesday Evening Session.

The day's proceedings have been throbbing with interest and crowded with business. The evening session is inspiring with devotion and oratory. The hall was brilliantly lighted. The platform was lined with flowers and plants that appeared to grow out of the footlights, exhibiting true Southern Baptist luxuriance and abundance.

Former Lieutenant-Governor Ellyson of Virginia, one of the vice presidents of the convention, presided while the president, with Secretary Burrows, was busy arranging the committees.

Rev. W. S. Walker, of Georgia, conducted the devotional exercises. The report of the committee on laymen's movement was presented by General Secretary J. H. Henderson. The report recounts the work done by the general secretary.

The report states that the experience had with the inter-denominational rallies has given some practical ideas as to the proper manner to do our own work. The report was referred to a committee of one from each State. After devotional exercises conducted by Rev. W. C. Tyree and Rev. S. Y. Jameson.

Amid a silence as absolute as tense moments can make it Dr. W. L. Pickard, of Georgia, came to the front. We give a brief excerpt of his matchless sermon. He held the tremendous congregation for more than an hour.

The text, Matt. 17:2. The subject was "The Transfigured and the Transfiguring Christ." After scoring the critics and materialists who scoffed at the divinity of Christ, he said that pagan lands were hearing of Christ, and even in the civilized countries where atheists had labored longest, their efforts to discredit Christ have lost largely. Dr. Pickard said that Jehovah made the world, its laws and its history "according to his own will, regardless of coming scientists and radical critics.

"This Pre-incarnate One and Moses had walked together in Egypt and the wilderness and had changed the history of Egypt, Israel and the world. By the power of this One, Moses had seen Egyptian magicians confounded, Egypt plagued, its fields laid waste, its cattle dead, its waters turned to blood and its first-born lying dead in fields, huts, tents and palaces.

"The confusion of those Egyptian magicians was not due merely to a cleverer magician, nor those plagues to natural causes, nor those locusts to certain atmospheric conditions that made them extraordinarily prolific that season, nor the plague of cattle to the condition of the grass of the pastures, nor the death of the first-born to cholera or fevers, nor the Red Sea passage to an extraordinary storm, nor the pillar of cloud by day to a rain cloud, nor the pillar of fire by night to an aurora borealis, nor the lightning, thunders, smoke and quaking of Sinai to the eruptions of a volcano, nor the giving of the laws to impressive, deceptive strategy on the part of Moses, nor the tabernacle sacrifices to a ruse to appeal to the untutored nor the brazen serpent to necromancy, nor the death of Moses to his becoming lost in a wild mountain range, but it was all due to the great fore-planning of Him who was and is God of nature, law and grace, who was working in His own majestic way to confound sin-cursed nature and human nature, and, at last, to glorify both by redeeming them from the curse of the law by one like unto Moses, yet sinless."

"Christ's death," continued Dr. Pickard, "is a subject to which the entire book is the context. Could you understand Roman history with Caesar left out? Or the struggles and glory of the

English people with Magna Charta left out? Or hell or heaven were there no guilt or purity? So, Abel's lamb, the offering of Isaac, the blood of the Passover are all absolutely meaningless apart from Christ's death as the sacrifice for sin.

"In our own generation infidelity has tried, by a restatement of its threadbare theories, to discredit the Bible. Opposition to Christ is ever trying to exalt creation without a creator and glorify this world without a Christ. But Christ still shouts to his increasing hosts: 'Lo, I am with you always, even to the end of the age.' Satan reached the zenith of his power on the day of the crucifixion. He and his hosts have been constantly losing ground since that day. Many kings and great rulers of the earth are now studying to know and to do his will. Men and nations are seeing the arm of the Lord revealed. The angel chorus that heralded his advent has been swallowed up in the great volume of countless anthems on the tongues of the redeemed of every kindred tribe and nation. And one day, as sure as the fiat of Eternal Being stands, we shall hear the angels shout, 'Lift up your heads, oh ye gates, and be ye lifted up ye everlasting doors, and let the King of glory come in.' Who is this King of glory? The Lord of hosts, He is the King of glory."

#### Thursday Morning Session.

The clouds are lowering, and the rain is falling gently but the Lyric is filled to the doors. The devotional exercises were conducted by Evangelist L. C. Wolfe of Oklahoma. The hour was sweet and profitable. The spirit of sweet and delightful devotion abounded everywhere. A telegram of greetings from the Southern Methodist General Conference in session at Asheville, N. C., was received and the Convention listened to its well-wishing contents.

Dr. J. M. Frost, secretary of the Sunday School Board, offered a resolution which involved the idea that a series of lessons suited to our own people should be prepared. Dr. Lansing Burrows, while agreeing with the sentiment expressed by Dr. Frost, thought that some of the expressions used in the resolution were intemperate and undiplomatic. Dr. Frost defended the wording of his resolution. It was referred to a special committee to report at some future hour.

The gist of Dr. Frost's resolution is as follows:

"What is known as the uniform lesson system came into existence about 40 years ago. It originated in the International Sunday School Association. From the first until now it has been operated by the International Association through its lesson committee of 15 members, elected in its triennial sessions to serve six years, the several members being chosen from the different denomina-

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tions. This lesson committee, during its term of office, selects the lesson text for continuous and systematic study of the Scriptures, and has adhered, for the most part, to the fundamental principles and policy laid down by Mr. B. T. Jacobs of giving "the Scripture without note or comment."

"This is manifestly the only safe and wise basis for sympathetic and helpful co-operation between those holding distinct views of the Word of God, but all purposing to engage in its concurrent study. But, notwithstanding, among the constituents of the Southern Baptist Convention there is much serious objection and even opposition to recent developments in the matter of lesson text, and the situation into which the affair has come of late. This opposition is specifically against the recent promulgated 'Graded System of Lessons.' This system was authorized by the International Sunday School Association in its Louisville conference in 1908, and being 'ready made to order' by the 'Graded Lesson Conference' was passed on to the lesson committee with instructions, and the committee having little choice as to this matter, contrary to all precedents, made only such slight modifications as were allowed.

"While the having of graded lessons is generally approved, it does not have, and as it now stands cannot have, the high rank among the Baptists, which they accord to the uniform lessons. It violates the fundamental principle and policy of B. T. Jacobs, by going beyond the lesson text. It arranges the lesson as to teach doctrine which is unscriptural and cannot be otherwise than hurtful."

There are in the Convention numerous instances of two or three brothers either preachers or church workers. They enjoy sitting in the lobbies and passing greetings. But perhaps the most unusual case is that of the twin brothers, J. T. and T. J. Watts. T. J. Watts is financial representative of the Theological Seminary, and his twin brother is State Sunday School secretary for Virginia. T. J.'s name is Thomas Jefferson and J. T.'s name is Jefferson Thomas, so that there is no danger of the basic principles of democracy being lost in that family. To keep favored names in the family, it was necessary for Thomas Jefferson Watts to be the father of twin girls, and their names are, respectively, May Emily and Emily May. The parents of these elder twin Wattses were South Carolinians and had 13 children—eight of them boys and four of those boys Baptist preachers.

The consideration of the Seminary was taken up. Dr. E. Y. Mullins, president of the Seminary, spoke a little while. He said that the effort to raise money for it in the past year had met

with tremendous success. The Seminary was making splendid progress, he told the Convention. There had been raised in cash and notes \$488,000 of that amount in excess of \$600,000, that was authorized for the Seminary by the Convention last year. Payment in form of notes covering five years have to be allowed a possible shrinkage of 25 per cent owing to death and business failure and the like, he said. "On that basis we have yet to raise \$200,000 more," continued Rev. Dr. Mullins.

He then introduced Rev. Z. T. Cody, of Greenville, S. C., a member of the Seminary Board from this State, who delivered an eloquent address on behalf of the theological school. In his glowing tribute, he stated that the Seminary stood for religious learning, which was their idea of service. It might be said in passing that Rev. Mr. Cody is a cousin of the famous Buffalo Bill.

After Rev. W. O. Carver, professor of missions in the Southern Baptist Theological Seminary at Louisville had finished delivering a masterful address on "Baptist Leadership," the chair was occupied by Rev. L. G. Hardeman, of Georgia, vice-president of the Convention, who called upon Rev. W. E. Hatcher, of Richmond, a member of the board of trustees of the Seminary.

Dr. Hatcher has the reputation of being the money-getter for the Seminary. Last year he raised about \$130,000 in an hour's time in the Convention, and this morning after springing a few jokes intermingling a serious speech, he raised a little over \$30,000 in just 20 minutes. The subscription was started by President Joshua Levering who gave \$5,000.

"I have just received a contribution of \$5,000," said Mr. Hatcher. "I won't mention any names, but the man who gave it is president of this Convention."

This subscription was followed shortly after by another of \$5,000 from Mr. Eugene Levering, while a few minutes later another \$5,000 came in from "A Friend." The subscriptions came in slowly at first, then picked up considerably, coming in in sums from \$2.50 to \$1,000. There were about five donations made in \$500 sums, a like number of \$100, and the remainder in lesser sums. The entire total made from a rapid calculation was \$30,537.50, to which will be added a substantial contribution from a Japanese who would not allow his name to be used nor the amount. He made it upon this condition and Dr. Hatcher said that a twenty-mule team could not pull the information out of him. This fund is a part of the \$700,000 which the Seminary hopes to raise as an endowment.

Dr. Carver, who is one of the youngest men on the faculty of the Seminary and regarded as one of the most scholarly,

declared in his address on "Baptist Leadership" that the country is experiencing a religious awakening such as has not occurred in its history. Coupled with this, he said, is a great intellectual and commercial awakening, and these are partly responsible for the new into which religious work is taking on. His address was an optimistic one, predicting a better world and better living through a greater knowledge and spread of Christianity. He made a plea for a leadership that means always to go forward with rapid strides that people may follow. "You must not wait for circumstances to determine you," he declared, "you must determine circumstances."

The Angelus Male Quartette rendered a splendid piece of music. This quartette is composed of four ministers of the gospel, of the Baptist denomination, each having charge of a church in the city of Baltimore. It has become a prominent feature of the moral and religious life of that great city. Their services are much in demand at religious and social gatherings. The quartette is composed of Henry R. Myers, pastor of Riverside Church; Kingman A. Handy, pastor of Hamden Church; Oscar L. Owens, pastor of Memorial Church at Walbrook; L. E. Dutton, pastor Fourth Church. They have no sensational or unreasonable methods, but Gospel is preached and sung with directness, appealing to lost men and women to accept the salvation that God so freely and graciously offers them.

#### Thursday Afternoon Session.

Evangelist Geo. H. Crutcher of Tennessee conducted the devotional exercises. Dr. S. H. Green, of Calvary Church, Washington, D. C., was introduced to the Convention as a corresponding messenger from the Northern Baptist Convention, in session at Chicago. He brought greetings and good wishes. He said: "The Christian world is indebted to the Southern Baptist Convention. I never walk the streets of Baltimore but I think of Fuller, Brantly and Ellis, and stop to mourn at the graves of Peter Knell and Hawthorne—who made possible the Southern Seminary. By the side of our dead—for we, too, have our illustrious dead—we are brothers with you—we of the Northern Convention. Our treasury has a little less than \$2,000,000, and we are doing a great work. The future of the Baptist organizations and our co-operative work depends on the children and the influence we leave behind us. What we want is more religion and less theology; more giving and less talk."

Thos. J. Watts, general secretary of the B. Y. P. U. South, read his report, which is in part as follows:

#### Young People's Report.

Your committee appointed last year at Louisville has had several meetings



during the year and is pleased to make an optimistic report of the work of the unions of the South in their efforts to train our young people in Baptist doctrines and history, missions and in all the work of the churches. There is among Baptists of every State a deepening interest in the training work being done through the agency of the B. Y. P. U. More than ever before the B. Y. P. U. is being utilized by the churches as their training service. This is notably true in the States west of the Mississippi River, but true also in practically all of the States of the Southern Baptist Convention. North Carolina is the only State in which for any considerable time there has been no state organization of B. Y. P. U.'s, and we are happy to report that a B. Y. P. U. convention has been arranged for in that State to be held in the month of June of this year with a splendid prospect of attendance.

In all the other States annual meetings have been held during the year just closed. In some cases these meetings were held in connection with a Baptist State assembly. In several States a regular B. Y. P. U. convention was held. In every case the work of the B. Y. P. U. has been strongly accentuated and pastors and workers have returned to their churches better informed concerning the importance of the B. Y. P. U., and as to the best methods of achieving the largest results through its agency. We are pleased to acknowledge, as in other reports, the splendid aid extended to the Southern B. Y. P. U. by our Sunday School Board at Nashville. This help has been of a twofold character: First, through its carefully prepared literature designed particularly for the B. Y. P. U. a service has been rendered our Baptist young people the value of which is incalculable; secondly, the board has signally served the B. Y. P. U. through its field force of specialists. The methods of the B. Y. P. U. have been carefully taught in assemblies, conventions, institutes and churches. As a result of this service hundreds of new unions have been started, while scores and hundreds of languishing organizations have been vitalized. The board's field secretaries who have devoted special attention to this work are Prof. L. P. Leavell, Mr. Arthur Flake, Mr. C. E. Crossland and Mr. E. E. Lee.

#### Newly Created Work.

Your committee would report that in pursuance of instructions given by the Southern B. Y. P. U. at its meeting in Louisville Rev. Thomas J. Watts, the present secretary, was chosen. He has served in this capacity for some time and lately has worked as field representative of the Southern Baptist Theological Seminary. The expenses have

been borne by the Southern B. Y. P. U. and the Sunday School Board.

The following overture has been received from the executive committee of the B. Y. P. U. of South Carolina: "That we recommend that the executive committee of the B. Y. P. U. South, either on their own account or in co-operation with the Sunday School Board, consider the advisability of issuing charters to the B. Y. P. U.'s in the South."

Dr. W. W. Hamilton, Lynchburg, Va., who, in outlining the purpose of the B. Y. P. U., said that if anarchy and social ruin were imminent it would be because of the lack of properly training the children. "Let us train the young people," he said, "and we can win the world."

Rev. J. L. Gross, of Texas, said that in view of the fact that there are 10,000 Baptist churches in the South which do not contribute to missions. He moved that a committee be appointed to suggest a plan by which those churches may be led into the work. This committee was appointed. Dr. I. J. VanNess, of the Sunday School Board; E. E. Lee, Arthur Flake, field secretaries, delivered addresses. Rev. Martin Ball, Winona, Miss., was requested to speak as the Winona B. Y. P. U. held the distinction of being the first A1 B. Y. P. U. in the State, and so far as reported the only one in the South up to this time.

The board of trustees of the Seminary to which was referred the nominations to fill vacancies in the board, reported the following elected from Mississippi: J. M. White of West Point, and Dr. T. J. Shipman of Meridian.

#### Thursday Evening Session.

The interest at the evening session centered on the report of the executive committee of laymen's movement. Dr. Geo. W. McDaniel, pastor of the First Church, Richmond, Va., was the first speaker. He said: "This giving on a basis of \$10,000 for foreign missions and only \$3,000 for home missions is unscriptural and unbusiness like. In the South the people rather buy on a credit than to pay cash. This manner of doing business in our churches means death. It is a lack of business methods. The laymen's movement must not give overt emphasis to foreign missions."

"But it has made men give whom the pastors did not seem to be able to reach and made them give freely and in large sums. It appeals to business men and is making mission preachers of them."

"I would caution you, as Baptists, against missing this opportunity, because there is something with which we do not agree. If this movement can inspire 10,000 selfish churches which do not give now, it will be doing something. And we must always remember that if we Baptists turn aside from this opportunity; if we take the narrow path confined to our own organization we may

fail and God may take the weaker vessel and gain victory with it.

"This laymen's missionary movement will put sound business methods into the work of missions. It will take the duties from the pastor and put it partially with the laymen. We Baptists lack organization. It is well for us to say that we are free men, that we believe as our conscience says, but we must face the truth that we have not the organization to ever become a church world power. We lack business methods—we lack the kind of organization that will move to great things."

#### Rockefeller Ability Needed.

"I would like to see Mr. John D. Rockefeller give his consecrated thought to working out a system by which the Baptists could be as strong a power with as firm a basis and as adequate policy as is the Standard Oil Company, a power in the commercial world."

"It has come to be the custom to get things on credit rather than pay for them and we Baptists are doing that. We are putting off paying; we lack the proper organization that exacts payment, and I think it is the most important thing before the Convention—that an adequate and proper policy and organization might be mapped out and followed."

It is Dr. McDaniel's idea that the laymen's missionary movement of the Baptist churches be supported in part by the Foreign and Home Boards and thus given money to inspire the free giving of mission funds. The Baptists will not restrict their movement to foreign missions, but include all.

Prof. J. W. Henderson, secretary of the movement, made a plea for an adequate policy of the Southern Baptists. The movement should not be allowed to drag, but be given the full bloom of life. Prof. Henderson spoke with much earnestness and enthusiasm.

Rev. G. W. Williams, of Richmond, read a letter from Edward C. Miller, a prominent layman of New York, offering to give \$1,200 a year for five years to support a medical missionary in China. Of course, such offerings as that will be accepted.

A telegram was read, sent by the Board of Trade of Macon, Ga., inviting the Convention to meet in that city in 1912.

Dr. Geo. W. Truett announced that Dr. J. H. Shakespeare of England would attend the Convention. He is a descendant of the immortal Bard of Avon, a leading Baptist of England, secretary of the Baptist Union of Great Britain and Ireland and European secretary of the Baptist World Alliance.

Referring to the state of the churches in England, Dr. Shakespeare said:

"Materialism is dead in England, and rapidly vanishing from the continent. It

still has some hold among the uneducated class, but the thinking people realize that there is something more in life than matter. One lack in the church today, as I see it, is the multiplicity of machinery. The old-time power is lacking in a great measure, but I believe the churches of England are awakening to the needs of the present day. Never before has there been so much work done along social lines as at the present. It may be that the churches are endeavoring to save the bodies of men at the expense of the souls.

"The Baptists in England number about 400,000, being the third non-conformist religious body in the kingdom. We are also very strong in Sweden and Russia. In the latter kingdom the peasants are becoming Baptists by the thousands."

Our own J. B. Gambrell, now of Texas, is moving among the brethren. Many look to him for guidance during the sessions of the Convention. He is always planning for progress, and has a physique which enables him to carry out the work he undertakes. Everybody loves him.

#### Friday Morning Session.

Great throngs went to the pier to witness a great liner unload 2,000 German immigrants. About 3,000 messengers and visitors stood under the great shed and sang. The first song sung was "My Country 'Tis of Thee," but this did not attract any attention. When the vast throng began to sing "At the Cross" every foreigner stopped and listened. Soon they began to sing in their own tongue "Jesus Lover of My Soul." Although we could not understand a word many tears were shed. We watched with interest the United States inspector minutely examining the baggage of each one and passing them into the lunch room.

The Convention met at the Lyric at 9:15. The devotional exercises were conducted by Rev. B. W. Spillman, one of the field secretaries of the Sunday School Board.

The entire morning was given to home missions. The report of the Board is full of interest. Dr. B. D. Gray, secretary of the Board, stood under the shadow of a large chart bearing the following pertinent question: "Is this a Christian nation?"

Total population	90,000,000
In evangelical churches	20,000,000
In other sects	12,000,000
Professing no religion	28,000,000

The report said in part:

"The Home Board shows that the work of home missions had its best year in the one just closing. Receipts last year were \$283,436; this year they are \$329,475. The Board has been able to meet all its obligations and has a small balance of less than \$2,000.

"Last year the Board reported 25,109 baptisms by the missionaries maintained wholly or in part through this agency. It was the largest report the Board has ever made in this respect. This year the baptisms reported are 27,325. So that there is a substantial increase even as compared with the unmatched results of last year."

"There are about 5,000 students in the mountain schools, an increase of more than 500 over last year. In Cuba the net increase in the membership in our churches by baptism has been 22 per cent, and five churches have been organized during the year."

"In the Canal Zone the net increase during the year by baptism has been 31 per cent, and the average of the contributions per member has been \$7.15, almost twice as much as the average contributions per member in the churches in the Southern Baptist Convention! This growth on the Canal Zone has taken place notwithstanding the open opposition of the Young Men's Christian Association there, who, with powerful backing, have labored openly for the breaking down of all denominational lines in the Zone, and the forming of a "Union Church."

The Indian mission work has prospered as never before.

Dr. Weston Bruner has assumed charge of this department as general evangelist, and the Board is gratified at his coming.

"The report must lay much stress on the church building loan work and insist that the time has come when Southern Baptists must do a greater work in helping to erect houses of worship in new communities and in other places where there is special need. It is the purpose of the Board immediately to enter upon a campaign throughout the South, as it has already been instructed by the convention to do, to raise a building loan fund of \$500,000."

"In addition to the Tichenor memorial fund of \$20,000, the Board has received two gifts of \$5,000 each during the year. One of these is from Rev. W. C. Jones, of Louisville, Ky., and the other is from our Sunday School Board at Nashville. Also it received \$15,000 a year ago from the Woman's Missionary Union."

"In addition to these two large gifts, the Board has received a gift of \$5,000 for its general work from Bro. W. W. Brooks, of Rome, Ga."

"The convention should instruct our two general mission Boards to confer together and agree upon a reasonable budget of expenses for the Southern Baptists' Laymen's Movement for the coming year, and ask that this expense be divided equally between the Home and Foreign Boards and that the laymen's committee be requested to press

the work of missions substantially and on the lines marked out by the Southern Baptist Convention at the inauguration of this special movement."

Concerning the situation in New Mexico, the report recites the present status between the Home Board and the American Baptist Home Missionary Society, and says:

"A year ago the Convention unanimously adopted the recommendation of the Washington conference between representatives of the Home Mission Board and the American Home Mission Society of New York concerning mission work in New Mexico. The Home Mission Society declined to approve the recommendations of the Washington conference and referred the matter back to their executive committee for further consideration as they might deem wise."

"Our Home Mission Board has heard nothing further concerning the matter."

"A number of New Mexico churches are asking co-operation with our Home Mission Board. Ever anxious, as we are, to follow the wishes of the Convention, we request instructions from the Convention as to what reply we shall make to these New Mexico churches, and would recommend the appointment of a special committee which shall report with recommendations to the convention during its present session."

Rev. Preston Blake, of Alabama, read a report on "Mountain Schools." Rev. E. C. Dargan, of Georgia, read a report on "Work in Cuba and Panama," and Rev. J. J. Hurt, of Arkansas, read one on the "Church Building and Loan Fund."

Following the reading of these, the same ministers made speeches on the same subjects on which they had reported.

#### Wants "Plenty of Religion."

Dr. Blake said:

"Some one has said that the best thing Baptists can have is a plenty of religion. That is true. The next best thing is intelligence. Combine the two and you increase the power. There are two ways to increase the power of demonstration; first, by adding new members; second, making more of what we have. To realize our best possibilities, we must do both."

"The church and the Christian schools must stand side by side in the developing of Christian character. This is particularly applicable to the mountain section of our country. They are Baptists, a large percentage of them, and they need to be trained in developing the potential manhood and womanhood. Our Home Board has supported this year 25 schools, with 350 teachers and 5,000 students, expending about \$36,000."

"I am thankful for the number of baptisms reported. I am also thankful



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for the number of young men and women who are being trained for a larger and more effective work in the kingdom of God. The mountains are among the greatest assets of the Southern Baptist Convention. They are sending us already some of our best preachers. It is growing to be the richest part of this country, and we need to conserve this mighty possibility of wealth and manhood to the interests of the kingdom."

#### Property in Havana.

In his address on Cuba and Panama, Dr. Dargan laid stress on the fact that the property of the Southern Baptists in Havana, a theatre, not a bit of good years ago and which was regarded as a doubtful investment, has now nearly doubled in value. There was some trouble about the title, he said, but this had been all settled up, and the place is now well adapted for the purpose. He emphasized the value of the work done by Superintendent M. N. McCall and his associate, Mr. W. W. Barnes. "They are doing excellent work in training young preachers, besides in general educational pursuits, which is a most hopeful feature," he told the Convention.

#### First in the Canal Zone.

"In Panama, the canal zone," continued Dr. Dargan, "the Baptists were the first to begin religious work, and we have been there five years, but are still only in the beginning. Considering the weakness of our forces, we are doing much good, but we need to be strengthened."

He next dwelt upon the political and commercial importance of the canal, especially to the South and South Atlantic cities. "These things," he said, "make it imperative that Southern Baptists shall maintain and strengthen work along the canal."

"One difficulty that confronts the work in Cuba and Panama is the way in which the idea of Christian union is being pressed. We are told that one church is as good as another. I do not believe that. I believe in Christian co-operation and fellowship with all true Christians, but I also believe that a Baptist church is nearer the Bible truth than any other. I believe that our work should maintain a strict adherence to our denominational doctrines and practice. We shall be more loyal to our Lord by resolute adherence to our convictions. Nothing will be gained by compromise or surrender in the field of truth."

#### Why the Lack of Churches?

In a strong appeal for more churches, Rev. John Hurt, of Arkansas, declared that the large halls, cheap theatres, and resorts of vice are becoming so numerous that the lack of churches is the cause of losing a great many young men. He said the city offers a great problem for church extension, but the same prob-

lem is in the country where the young man is left alone with himself and has no place to go.

"We want churches," he said, "not halls. We lose much of the interest when we try to worship Him in tents, tabernacles, skating rinks and theatres. Build churches, and build them in the mountains and in the plains. Build permanent places of worship where the people can get to them, because God's soldiers need places of training for service."

The report of Lieutenant-Governor J. Taylor Ellyson, of Virginia, on the campaign being inaugurated for a half million endowment fund, was right in line with the talk of Dr. Hurt. Mr. Ellyson stated that a nest egg of \$50,000 had already been subscribed and that the outlook was hopeful.

Rev. R. B. Smith, of El Paso, gave some idea of the work along the Texas frontier, bespeaking the need of men who are not afraid to go down into that country and roll up their sleeves and go to work. "We want men down there who are not looking for soft snaps," he said. "Men who can go among those people and put up with hardships without grumbling."

#### For Aid for Negroes.

One of the interesting features of the morning session was a communication from the American Baptist Home Mission Society, with headquarters in New York, to the Southern Baptists, asking co-operation in handling the negro missionary question in the North and South. The Northern Baptists ask the Southern Baptists to consider this question:

"Whether combined effort is not desirable and practicable by the Baptists of the South and of the North, through their proper organizations, and in co-operation with negro Baptists when practicable for the improvement of the average negro Baptist preacher."

The paper was read by Secretary Lansing Burrows and on motion was referred to a committee of seven.

#### Friday Afternoon Session.

Missionary Nathan Maynard conducted the devotional meeting. Secretary Burrows conducted the devotional meeting. Secretary Burrows asked that we sing "How Firm a Foundation" to the old tune and requested Rev. Martin Ball to lead it. When the song was concluded Secretary Burrows said, as tears filled his eyes, "That's the way we will sing in heaven."

Missionary Maynard read the 15th chapter of John. He led in an earnest prayer for God's blessing upon the great work. After the prayer he spoke of the necessity of home religion, urging all the messengers to go home and establish home altars.

#### The Sunday School Board.

Last year \$51,955.27 was given by the Sunday School Board of the Southern Baptist Convention to various mission work. When this was announced by Rev. Dr. J. M. Frost, who read the report to the Convention at the afternoon session, many would have cheered had not the rules prohibited applause of any kind.

The report was, in part, as follows: "The Sunday School Board is at base a business enterprise. It was not set, however, either at the first or now, as a venture in the business world for making money; and yet it has developed an earning capacity which serves the denominational life in many ways. Its financial interests are conserved and fostered in its business department, and make it possible for the Board to conduct its Sunday School work on a large scale without collecting money from the churches, and also to contribute in supporting other denominational enterprises."

"Its business is in excellent condition, showing enlargement at every point, having made advance in receipts over last year of \$29,474.29—showing total receipts for the year of \$234,836.46. This indicates the growth of business, both by increase in circulation and also in our merchandising in Bibles and books and tracts, and all those collateral lines of Sunday School supplies."

"As the Board comes into a larger business, so also is it able to do more in a financial way to serve in the denominational life. As indicating what has been done, and also the lines upon which the Board makes its gifts, we present herewith the following table:

#### Appropriations for the Year.

Home Mission Board	\$5,000.00
Foreign Mission Board	5,000.00
State Boards for Sunday School work	3,250.00
The building fund	10,000
Sunday School lectureship	250.00
Chair of Sunday School pedagogy	1,250.00
Board's field work	20,913.21
W. M. U. expense fund	400.00
Special Seminary endowment	5,000.00
Other denominational work	892.06

Total cash gifts for year... \$51,955.27

"In addition to these gifts, other liberal donations have been made in the way of colportage supplies. These have consisted in periodicals for mission schools, in books, Bibles and tracts, and have aggregated about \$9,000.00. These gifts are made to mission Sunday Schools in destitute places and largely through the State Mission Boards and the Home and Foreign Mission Boards."

#### At the Immigration Pier.

The trip to the immigration pier this morning will not mean much to any one

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who was not in attendance upon the Convention, but it will mean a great deal to those who were present. Never in the history of the local customs department has such a scene been enacted at a pier as that of today. Thousands of men and women watched with intense interest the unloading of 2,000 foreigners. When the hour for the convening of the body arrived there were not more than 50 of the 2,000 messengers in the hall. While the messengers were looking at the immigrants unload a thousand voices rolled out the hymn "My Country 'Tis of Thee." The commanding officer of the Rhein, the ship in which the immigrants came over, heard the singing and he asked the delegates if they would like to have a band accompany them. Upon expressing a willingness the band from the ship took a position on the pier and a number of hymns were played by it. "Nearer My God to Thee" was sung several times.

The messengers were the guests of Collector of Customs Stone.

A resolution thanking Mr. Stone for his kindness was presented to the Convention last night and was adopted unanimously. After thoroughly visiting all sections of the pier the delegates, at the invitation of Captain Gross, went aboard ship.

The Home Mission Board has the right of way and Dr. B. D. Gray is managing the whole affair. While things were getting ready the committee on apportionment presented its report: Mississippi, foreign missions, \$38,000; home missions, \$31,000. The committee recommends that Southern Baptists raise \$1,000,000 for missions, and there is such optimism prevailing that every one feels reasonably sure of getting the money. The committee recommended that \$187,000 be raised for the Seminary, and \$500,000 for the building fund. It is urged that the Home Board push out into the farthest parts of the West, where work has not been done on a very large scale.

The committee on home mission work in Cuba and Panama presented a report through Dr. Dargan of Macon, Ga. It presented the difficulties which confront Southern Baptists. In Panama the Young Men's Christian Association is trying to urge all denominations into one union church. The report says:

"Efforts have been made to discredit denominational work and to denounce the distinction between the churches. The committee approves the policy of having no entangling alliances with other church bodies that can in any way endanger or compromise the purity, doctrine or practices of the Baptists. There should be a Christian comity, love and co-operation, as far as is consistent with the Word of God, but the Southern Baptists are not yet ready to merge—on the

mission field, at home or elsewhere—with any body of Christians who practice what we do not deem to be in harmony with the practices of the Baptist church."

#### Bright in Cuba and Panama.

The report shows that the churches in Cuba and Panama are prospering, but states that the great difficulty in the work is the trend toward union methods and the breaking down of denominationalism. It further states that the Southern Baptist workers in the mission field in the two sections are not joining in the union movements, but are taking a firm stand on the distinctive doctrines of their faith.

There are, according to the report, 1,315 members of the denomination in Cuba, which represents a gain of 237 converts over last year. There is a college in Cuba supported by the church known as the Cuba-American College. This college has had 71 students in the last year, and is reported as being in a prosperous condition. In the Panama Canal Zone there are 11 churches with 519 members.

The building and loan fund of Home Board was presented by Rev. J. P. Hurt, of Arkansas. This committee urges more earnest attention be given to this work.

In presenting the statistical report of the Convention Secretary Burrows offered the following: Increase in churches, 551; membership, 81,831; missionary collections, \$113,811.50; Sunday School enrollment, 126,260; value of church property, \$2,566,502.

Near the close of the morning session there was introduced another question of interdenominationalism which has something to do with the negro problem in the South. The American Baptist Home Mission Society, which is connected with the Northern Baptists, wants the Southern Baptists to help educate the negro preachers of the South.

To educate the negro preachers is said to be a commendable thing, but it was stated by an officer of the Home Mission Board that the plan outlined by the Northern Baptists means that while one negro preacher is being educated nine other negroes who will not enter the ministry will also be getting an education, and this is against the policy of the Southern Baptists. They believe, he said, that the secular authorities should see that the negroes are educated and bear the expense while the Baptists will spend their money for evangelization.

The plea of the American Baptist Home Mission Society was printed and distributed before it was read. It was a lengthy argument setting forth the following:

"Of the 12,500 negro Baptist ministers in the South, for about 17,000 negro Baptist churches, with a member-

ship of about 2,000,000, only about 8,000 of the preachers have had no more than the mere rudiments of a common school education and are deplorably deficient in qualification for spiritual edification and leadership."

#### It further states:

"The immediate task to which your attention is asked is that of maintaining a number of summer schools, for a period of five or six weeks, annually, for the benefit of the negro Baptist ministry. The society would be pleased to share with our Southern brethren in their management and maintenance. In nearly every Southern State there are from one to four well equipped institutions available during the long summer vacation for this purpose. In 51 to 26 of these summer schools a thousand negro preachers should be gathered annually. School properties worth more than a million dollars are at our disposal free of expense. Would not this be merely an extension of the educational work of your convention for backward and dependent peoples, both in its home and foreign mission fields?"

Rev. V. I. Masters, editorial secretary of the Home Board, said:

"Our policy in the South is to educate the negro ministers as far as possible. Our other fixed policy is to evangelize the negro, but not to educate him. That is a fundamental rule which we had to lay down for ourselves so as to meet the negro problem, and I do not think that at this time it would be wise for our Board to enter into a project which will mean that while we are educating negro preachers we are really trying to educate a large part of the negroes of the South, the majority of them being Baptists."

The negro problem in the South was discussed freely at the night session. The chairmen of the committees spoke to their reports and the problem thoroughly discussed. The report says:

"To the uplift and development of the negro of the South the American Baptists are expending more than all other denominations combined. Twelve thousand dollars was set aside for them last year by the Home Board and Bible conferences held with 19,555 negro pastors and deacons. The relation between them is close and cordial. Since its organization, in 1845, this body has expressed its sincere sense of responsibility for the negroes in our midst, and this has been no mere parade of words. We recommend also that the intelligence and experience of the white Baptists of the South be directly and practically used in aiding the negro Baptists to utilize their great numerical force for meeting their responsibilities to Africa and the rest of the world."

Many of the speakers and those who



listened are some of former slave-holders and in their veins is the purest of Anglo-Saxon blood unmixed by immigration. They discussed the problem in a way typical of the viewpoint of the South. Education for negroes was tacitly left unsaid. The men regard education as a problem for the secular authorities to solve, and it was said by several that honest employers for the negroes and bosses who would treat them fairly would help largely to solve the commercial and social problem, while it was said that the Southern Baptists were trying to solve the spiritual one by evangelization.

#### "Sane Evangelism and City Problem."

Rev. Dr. J. M. Porter, of Kentucky, spoke on "Evangelism," and said the Southern Baptists are pursuing the course of sane evangelism. "If the pure food law were turned on some of the brands of evangelism in these times it would be put out of commission."

Rev. R. M. Inow read a report upon the city problem. The report suggested that evangelists and missionaries be sent to Baltimore, Tampa, Galveston, Port Arthur, St. Louis and St. Joseph, where, it stated, many thousands did not hear the Gospel and could be converted.

#### Time, Place and Preacher for Next Year.

Jacksonville, Fla., the place; Dr. C. S. Gardner, Prof. of Homiletics in the Seminary, the preacher; Wednesday before the 3rd Sunday in May, 1911, the time.

A resolution was passed, thanking Collector Wm. F. Stone for the invitation to visit the immigration pier.

Rev. J. H. Shakespeare, of London, England, stirred the afternoon session of the Convention. At the conclusion of his powerful speech, former President E. W. Stephens, of Missouri, who introduced him, said he assured the Northern Convention at Chicago that the Southern Baptist Convention would raise \$4,000 to aid the deserving Russian and Slav pastors to the Baptist World Alliance in Philadelphia next year. In about 10 minutes \$4,165 was raised. The Northern Convention has agreed to furnish \$6,000.

Dr. Shakespeare is the nearest living descendant of Wm. Shakespeare, the great dramatist. As he spoke the hearts of the members of the Convention were moved to their depths. It manifested itself in applause. The Convention seemed to lose sight of the demand of the by-laws to have no applause. Swept from corner to corner by his vigorous denunciations of other faiths and the unqualified assertion that "the Baptist faith is the only one which can change the whole religious map of Europe." Dr. Shakespeare came to this country as the European secretary of the Alliance. He was given the greatest demonstration seen

in the Convention for a long while. From the first moment his high English accent was reaching out and silence was observed in every part of the hall.

He spoke in part as follows:

"When I came here I admired your sunny skies and warm hearts," he began. "I could shut my eyes and imagine myself in one of the cities of England, so much does your beautiful city of Baltimore resemble them. I bring you greetings from the Baptist Union of Great Britain and Ireland, but I am also from the World's Baptists' Alliance, which is yet only a name in this country. But it is more than a name on the continent. The Baptist faith is spreading all over Europe, and the time has come when all Baptists should know it."

"We of the alliance quited a Baptist disturbance in Budapest and formed a union of the Hungarian and Austrian Baptists. We went to the English Ambassador at the court of the Russian Czar and demanded the release of Pavloff, a Baptist pastor of Odessa, who had been put in prison. He was released. By grant of the Czar there will be a Baptist convention in St. Petersburg in September. There was a meeting of Continental Baptists in Berlin in 1908; there will be another in Stockholm in 1913."

#### Manifesto to Rulers.

"We have issued a manifesto to the rulers and leading papers of Europe declaring that we are a world power for religion and that we have no politics. By the work of the alliance the rulers have come to know that we are a world power. When we asked for the release of Pavloff we thought we might ask for liberty for him in your name—you men of the land of liberty."

"There are many Baptists who are taking leading parts in the shaping of the world's affairs," continued Dr. Shakespeare. "Our own David Lloyd George, the chancellor of the exchequer of England, is a Baptist."

At this the clapping began again, and at each mention of Lloyd-George's name it was renewed. The enthusiasm with which the now famous author of the budget was received by the men was remarked upon.

"But the time has come," rang out the speaker's voice again, now reaching the climax of his speech and pressing home the enthusiasm that was beginning to heat the faces of those about him; "the time has come when we Baptists must determine what we stand for in the world of ideas."

"It is my chief desire now to convince you that the immediate and urgent field of the alliance is Europe, and let me put it to you as clearly and simply as I can."

"First of all we must remember that Europe is only nominally Christian. Religiously it may be divided into three

classes. The Latin nations are Roman Catholic. The northern are Lutheran or Calvinists. Then there is the Greek or Russian Church.

#### Church in Germany.

"I will not now say anything of the Church in Germany, which is a charred stump, blasted by rationalism, from which the people are fast becoming alienated—by the thousands each month. Let us turn to the Catholic countries and see the enormous opportunities—there where the Gospel has been lost and hidden by ceremony and dark superstition. Educated Catholics are finding it more difficult all the time to believe and practice their faith."

"The Russian Church is cold and suspicious, and its hierarchy has not dared to lift its voice against murder and massacre. There is the chance. Let us grasp the opportunity already before us. The Times has said that thousands of the peasants of Russia are turning to the Baptist faith, and it is true."

"The same tide of Anabaptists that swung across Europe in the sixteenth century may again repeat itself in the invasion now of the allied Baptists of the world. Ecclesiastics are beginning to know that there is nothing to fear except from the Baptists. I cannot tell you how many Baptists there are in Russia, but one railroad porter who afterward stayed at his home started a congregation that now has 4,600 members, 4 churches and 100 missions. The giant Slav empire is awakening, and in a few years Russia may be the greatest Baptist country in the world."

#### "Change Religious Map."

"With the United States and England working together, we will change the whole religious map of Europe."

(To be continued next week.)

#### THE ENCAMPMENT.

(B. G. Lowrey.)

Dear Friends: Please don't forget the Encampment at Blue Mountain this year. The date is July 9-17.

#### Some Important Features.

1. A great laymen's rally.
2. A lesson in B. Y. P. U. methods every day, taught from The Book.
3. A lesson in mission work every day, taught from The Book.
4. A lesson in Sunday School work and management every day, taught from The Book.
5. A lesson every day in primary methods in S. S.
6. A lecture every day by Dr. Sampey on the Old Testament.
7. Sermons and addresses by some of our very ablest men. Come and bring your friends.

## Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

### THE GOSPEL OF THE KINGDOM.

Lesson 8th. (Matt. 14:1-12). May 22.

Golden Text: He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.—Prov. 16:32.

#### A Kingly Martyr Sacrificed.

Verses 1-5: What time was meant by "that season?" (It was probably the latter part of March or the first of April A. D. 29.)

What was a "tetrarch?"

(The term implies a fourth part. But it was a term applied to one who governed any part of a province.)

Who was Herod the Tetrarch? (He was a son of Herod the Great who slew the babes of Bethlehem. His name was Antipas. He ruled over Galilee and Perea. His mother was a Samaritan. He first married the daughter of the King of Arabia Petraea, whom he abandoned for Herodias, his niece, who was the wife of his half brother, Philip. He was a foxy, slippery unstable, cowardly nature.)

Find his dominions on the map.

How had John the Baptist impressed him? (Mark 6:20).

Why had Herod imprisoned John?

Did he intend to put him to death?

Who was the real cause of John's arrest?

How many things were wrong about Herod's marriage with Herodias?

Was Herod conscientious or superstitious?

Why did he imagine Jesus to be John risen from the dead?

After finding his mistake what did he try to do to Jesus? (Luke 13:31).

What nickname did Jesus give Herod then? (Luke 13:32).

What does this imply as to Jesus' opinion of him?

Verses 6-8: What sort of a character was Herodias? (She was the most debased and cruellest woman known in the world's history. She not only had no regard for herself, her husband or her position, but she was totally lacking in the principle of motherhood. She used her own daughter in a debased way to carry out her vile designs.)

How does she resemble Queen Jezebel? (I. Kings 19:2).

How was she related to Herod?

Do you know one thing good about her?

What was the occasion for Herod's feast and who was there? (Mk. 6:21).

What entertainment did Herod provide?

Contrast Salome, the daughter of Herodias, with Queen Vashti. (Esther 1:10-12).

What promise did Herod make to the girl?

What was her request?

Verses 9-12: About how long was John in prison? (About a year).

What message had he meanwhile sent to Jesus? (Matt. 11:2).

Do you think Herod intended finally to set him free?

Why was Herod willing to put him to death? (Verse 9).

Can you explain his peculiar sense of honor with respect to his oath?

Was he also afraid of being ridiculed by his guests?

Was he afraid to oppose Herodias?

Who was responsible for the death of John the Baptist?

Who buried his body and where?

#### Seek Further Answers.

Herod's greatest sin seems to have been mere weakness. Is that a sin of yours?

How may this sin be overcome?

Does the "captivating dance" ever lead to sin and crime in this day?

Is it ever wrong to break a promise?

("Promises which should not be made should not be kept.")

What is the common root of every sin? (Selfishness).

Mention some characteristics of John which the world needs today?

What personal traits can we wisely cultivate from his example?

What makes people more conscientious in some matters than in others?

What is God's idea of a hero? (See golden text).

How did Herod fail in this test?

How did Herodias?

Do you think, in view of his death, that John's life was a failure?

After his death, his disciples went and told Jesus. Have you learned to go to him in your sorrow and loneliness?

Dr. J. Benjamin Lawrence, of the First Church, New Orleans, will assist the pastor in a series of meetings at the First Baptist Church, Gulfport, beginning on the 4th Sunday in May. We earnestly ask an interest in the prayers of the brethren throughout the State for God's blessing upon this meeting in this difficult field.

W. C. Grace.

### RESOLUTIONS.

Whereas, Our dearly beloved pastor, Brother J. M. Phillips, has been called to the pastorate of Waynesboro Baptist church, and

Whereas, We feel the influence of his work which was marked by that best part of a good man's life, his little nameless, unnumbered acts of kindness and of love; of his life a most worthy example of faith and courage; therefore, be it

Resolved, First—That we extend our sincere thanks to Brother Phillips for his untiring patience and christian endeavors in our church and community, and recommend him to the people of Waynesboro as a loyal, consecrated Christian whose devotion to his work reveals the beauty of a life that is being spent for the cause of Christ. Second—That a copy of these resolutions be sent to the Baptist Record for publication, and one to Brother Phillips.

Mrs. W. B. Falconer,  
Chas. Graham,  
W. B. Reid,  
Miss Cora Doddridge,  
E. N. Watts,  
Committee.

Done by order of the Clear Creek Baptist church in conference, this, the 4th Sunday in March, 1910.

Marvin Robinson, Mod. P. T.  
C. M. Graham, Clerk.

### GREAT MEETING.

(Louis Cain.)

Saturday, April 8th, closed a seven-days meeting with Gillsburg church. The pastor, Brother McLeod, did the preaching. Had two sermons a day. One at 11 a. m. and one at 7:30 p. m.

As result seven little boys and three little girls came out on the Lord's side, and united with the church. One came in by letter. The Christians were strengthened and great good resulted. We are thanking God for allowing these to see the way and praying him to bless Brother and Sister McLeod in their work.

### CLEVELAND.

(A Member.)

The Cleveland Baptist Church, at its regular conference meeting on Sunday, May 8th, extended to Rev. W. M. Burr, who has been our pastor for the past year, a hearty and unanimous call to fill our pulpit for an indefinite time.

Bro. Burr is an energetic Christian worker, and the heartiness of the call extended to him by his people, indicates that his labors are not unappreciated by them, and should he see fit, in God's providence, to accept the call, which we trust will be the case, we bespeak for him the hearty co-operation of his members.



## WOMAN'S WORK

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley, Jackson, Miss.)

### Woman's Central Committee:

MRS. J. A. JACKETT, MERIDIAN, President of Central Committee.  
MRS. W. R. WOODS, MERIDIAN, Secretary of Central Committee.  
MRS. W. S. SMITH, MERIDIAN, President of Sunbeam Work.  
MRS. MARTIN BALL, WINONA, President of Young Woman's Missionary Union.

### Officers of Annual Meeting:

MRS. J. D. CRANBERRY, HAZLEHURST, President  
MRS. A. J. AVEN, CLINTON, Vice-President  
MRS. GEO. W. RILEY, JACKSON, Recording Secretary

### IN CHARGE.

(By Archibald Rutledge).

Light that for me must die,  
Dawn to the blind man's eye,  
Shine where no path is seen,  
Show where brave deeds have been!

Youth that must leave me,  
May they receive thee  
Who in good works are strong,  
That they may labor long.

Joy that must soon depart,  
Enter the broken heart,  
And to the vanquished give  
Hope, that they still may live.

Love that from me must go,  
Ah, that it must be so!  
Speed, speed from coast to coast,  
Bless him that needs thee most.

Love, youth, and joy, and light,  
Pass not into the night!  
Unto my brother come,  
Enter his heart and home!

### MISSIONARY CALENDAR.

Sunday, May 2—

That many may walk the Jesus road.—Romans 8:14.

Monday, 23—

Miss Grace Clifford, Pawhuska, Okla.—II. Cor. 1:20.

Tuesday, 24—

Rev. and Mrs. McCrea, Chinkiang, China.—Romans 11:33.

Wednesday, 25—

For good foundation work for Indian children.—Deut. 31:13.

Thursday, 26—

Rev. and Mrs. E. L. Morgan, Chefoo, China.—Micah 7:7.

Friday, 27—

For evangelistic meetings among the Indians.—Deut. 26:15.

Saturday, 28—

Rev. and Mrs. J. R. Saunders, Yingtak, China.—Psa. 23:6.

The writer was providentially hindered from attending the great meeting at Baltimore at the very last moment. Though sorely disappointed "hope springs eternal" and we can remember, "tomorrow is always another day," and begin now to look forward to Jacksonville, Fla., next year.

### "A SUNDAY-SCHOOL CLASS WITH A MISSIONARY SPIRIT."

The Baraca class of the First Baptist Church of Dallas, Texas, is a class of young men who have developed a strictly missionary spirit. Why this development? It had a beginning. This class has been organized about a dozen years and has

done a good work ever since its organization. But their interest especially in missionary work began in 1905, five years ago. In this year they became interested in a young lady who desired to prepare for work in China. They gave \$12.50 per month to assist her for one school term, and therefore have been very much interested in her ever since. She is now in China doing a noble work. This seems to have been the start. No man or church can be made missionary in a day, it must be developed. In 1905 this class gave for all purposes \$235; in 1906, \$522.31; in 1907, \$643.17; in 1908, \$700.91; in 1909, \$1,624.86. Of the \$1,624.86 of last year \$431.65 was for home and foreign missions; \$662 for state missions. They have begun 1910 with a home and foreign mission offering of \$500. Their policy has been to increase each year. And it seems a great deal easier to raise the larger amounts now than the small amounts of years ago. Can we have more of such classes? It would be useless to say that the influence of this class has been felt throughout the entire denomination. They give because they love to give. It has become part of their church life. They claim the record for the entire country, and if any class has as good record they would be glad to hear from them.—Texas Baptist Standard.

**Relieves Headache**  
**Hosford's Acid Phosphate**  
Relieves headache and nervousness caused by impaired digestion, wakefulness or overwork.

### THE IDEAL PRAYER-MEETING.

In a church which could be named the pastor was desirous of bringing about in a tactful way some improvements in the mid-week service, and announced for a subject "The Ideal Prayer-Meeting." A number of helpful suggestions had been made, when one brother, known to be harmless as a dove if not wise as a serpent, got up, and said:

"I think everybody should be prepared to say something, so that no time should be lost except that which is taken by the pastor."

As he was known to be a great admirer of the pastor, the gravity of the meeting was somewhat disturbed.

### To Drive Out Malaria

And Build Up the System  
**Take the Old Standard GROVE'S TASTELESS CHILL TONIC.** The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children 50c.

News comes of the organization of a new W. M. U. society at Pelahatchie, so the good work moves on. Won't some sister in Rankin Association feel appointed to foster and aid the organization of societies in the churches of that Association?

### AN INDIAN FAIR.

Every autumn the Crow Indians hold a fair on the banks of the Little Big Horn River, in Montana. The fair is wholly Indian in management and participation, therefore unique. It is also an odd mixture of old life and new. Out on the grounds the exhibition hall, with the big pumpkins, the children's school display, bread, cakes and pies, vegetables and grain, is quite modern. The school band of Indian boys furnishes music. The Indian police force appears in blue uniforms and big stars. The wagons are new, the buggies are shining and the harness heavily mounted. The horses are well groomed and swift. The greased pole and the tug of war, the potato-race and the foot-race of the familiar rural gathering of the east have little attraction for the red man, who is content with food, a horse-race, a dance, and plenty of display on the grand stand. The races are entirely free from betting and show wonderful horsemanship. Almost all ride horseback, the Indian boys sticking like glue to their prancing rearing horses. There may be twelve or thirteen entries, but never a

### BETTER THAN SPANKING.

Spanking does not cure children of bad wetting. If it did there would be very few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 232, South Bend Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are they can't help it. This treatment also cures adults and gets people troubled with urine difficulties by day or night.

grumble or a quarrel over the best position, and a proud Crow would despise any inducement to hold in his little pony or slacken its pace.

In the relay races the riders rush headlong into the stalls, are on the ground and on another horse in an instant. The old buffalo-hunters, half nude, bodies painted in gruesome designs, with bow and arrow and strange medicine charms, are not the least interesting as they dash past the grand stand.

In the camp, life is at high tide. The teepees crowding the river's bank are the homes of some three or four thousand Indians and ten thousand dogs, while half as many horses graze on the hills above, guarded by solemn sentinels. In the open spaces boys and girls race about, reckless, excited and happy.

Children of four or six years of age clank about with heavy spurs, worn by no means for looks alone, for these infants can sit a prancing, bucking pony without saddle or stir-

## Shield Brand Shoes



### THE REASON

**Shield Brand Shoes** give the wearer more style and service than shoes made by any other manufacturer, is because every pair of **Shield Brand Shoes** is made by *Skilled Shoemakers; Specialists* in every sense of the word.

### THE LEATHER

is carefully selected for every pair of shoes, and every detail of their making is carefully looked after by trained, experienced experts, who have every item of knowledge in shoe-making right at their finger's end.

### HENCE

**SHIELD BRAND SHOES ARE BEST,  
FIT BEST, AND WEAR LONGEST.**

**Shoes for Every Member of the Family**

**M. C. KISER CO.** Manufacturers **Atlanta, Ga.**

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Clear as crystal—  
pure as snow—The  
richest, tenderest and  
most healthful jellies  
are made from  
Crystal Gelatine.  
No home should  
be without it.



Each package makes  
two full quarts.  
You can eat this  
dainty jelly when  
you can afford  
no other dessert.  
Fine for children as  
well as grown-ups.  
Does not curdle and  
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Ask your grocer.  
Send his name and  
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"The Old Time College"  
FOR BOYS AND GIRLS.

Fine Location.  
Health Unsurpassed.  
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Rates the CHEAPEST.  
Write for Catalog.  
S. B. CULPEPPER, President.  
Newton, Mass.

rup, and just for sport dig their spurs into their horses' flanks to stir up a bucking and pitching contest.

Inside the teepees the squaws prepare the meals over the open fire. Everywhere there is feasting, much chattering, bright colors and picturesque life. Not a few solemn ceremonies take place, with elaborate rites, which means much to the primitive Indian mind. The evenings are bolsterous with the din of the tom-tom, the powwow and dance songs. The camp becomes a weird fascinating place of faint lights, dim shadows and shrill, creepy noises in the dance tent, where there are decorations of birds' bones, feathers, bells and eagle claws, hundreds join in the owl dance, the war dance and other ancient pastimes. Intermingled with the dancing there is much oratory, presenting of gifts and recounting of daring deeds. The young bucks are stripped naked, except for breech-clout, their copper-colored skins painted in elaborate and fantastic designs. The older men wear the regalia of their rank, gorgeous war-bonnets, ermine and other skins. The squaws display much paint and costumes of brilliant colors.—Travel Magazine.

### Typographical Errors in the S. S. Scranton Advertisement.

In our issue of April 7 a 30-inch advertisement of S. S. Scranton Company, Hartford, Conn., appeared, advertising Fifteen Valuable Religious Reference Books. In the price list attached to the advertisement occurred a serious error, the line reading: "Complete set of fifteen volumes \$15.00 should read: Complete set of fifteen volumes \$16.00," and on the same line, under the heading of "Cash Prices," where the advertisement reads: "Sixteen volumes \$14.00," it should read: "Fifteen volumes \$14.00." In other words, the monthly payment prices for the 15 volume set is \$16.00; while for the same number of volumes (15) the cash price is \$14.00.

### BROOKHAVEN SUMMER NORMAL

June 14, to July 9, 1910.

We call attention of teachers to the fact that while we have plenty of room in boarding houses and private families for all the teachers who will come, the college dormitories can accommodate only about 200. We usually have five or six hundred teachers in attendance. So if you wish a room in the dormitories it is important that you notify us in advance. These rooms will not be held for those who come late. Address T. P. Scott, Director, Brookhaven, Miss.

Dr. Lincoln J. Hulley, president of Jno. B. Stetson University, will deliver six lectures the first week of the Brookhaven Normal, beginning June 14th.

The Brookhaven Normal will give a lyceum course of entertainments this year. This course will cost the management several hundred dollars, but will be free to all teachers enrolled in the normal.

## We Use Over One Million Square Feet of Floor Space

in which to manufacture and sell the Continental Machinery that is used by three out of every five ginners. If in one building, it would occupy space two and one-half miles long, nearly forty feet wide and two stories high. These million feet are distributed in six factories in as many cities, from which 35 railroads haul the

## MUNGER SYSTEM

outfits. This gives the ginner a chance to buy near home. It saves him freight—and time.

We are ready to send a trained man to the ginner who is going to install equipment, to help him in his planning. Our expert engineers will prepare free plans and specifications. All Continental machinery is built for service. We use flawless material and employ workmen of known ability. We install plants from one gin up. Every customer gets uniform attention, and more than he expects. Our service does not stop when we receive an order. We see that a ginner starts in "tip-top" shape. That is the kind of attention that has built Munger System reputation. It is in Continental Machinery to do what we claim for it, and we make it do it.

Munger System outfits permit choice of Munger, Pratt, Winslow, Smith or Eagle Gins. Complete line of cotton working machinery, including Engines and Boilers.

Write to nearest office for our new illustrated catalog, now ready to mail.

**CONTINENTAL GIN COMPANY,**  
Atlanta, Ga. Dallas, Texas.  
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Charlotte, N. C.



## FURNITURE for SCHOOL ROOMS

Made in the South, of Southern wood, by Southern people, with Southern Capital. New factory—one of the best equipped in America employing skilled labor only.  
**Lowest Prices—Advantageous Freight Rates**  
We make Desks, Seats, Teachers' Desks, Book Cases, Library Tables, Magazine racks, etc. Write for illustrated catalog and price list. Address **W. A. PRICE & SON, West Jackson, Miss.**

We sell all kinds of Poultry Supplies, the Model Incubator, feeds at lowest market prices, also poultry, all kinds of pet stock and dogs. Pure, fresh farm, garden and flower seeds. We have a catalogue, if interested ask for it.

**BRUCE POULTRY & SEED CO.**  
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### DURABLE, SAFE, SPEEDY

These "heavy duty" Engines are constructed with great care to details. They run safely at high speed, with exceptionally steady motion. Are equipped with our "Balanced Valves," which makes impossible the cutting of seats, increases the power and reduces the wear and tear, thereby prolonging the life of these engines. See specifications in our big new catalogue which will be mailed free and postpaid.

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## PRACTICAL Business College

More BANKERS indorse DRAUGHON'S Colleges than indorse all other business colleges COMBINED.  
30 Colleges in 16 States; 21 years' success—100,000 successful students.  
POSITIONS secured. Bookkeeping, Shorthand, Banking, English, etc., taught at COLLEGE or BY MAIL. Address **G. H. SHERILL, Manager, Jackson, Miss.**



Thursday, April 19, 1910.

## DEATHS

David P. Smith.

David P. Smith died at his home near Sallis, Miss., March 17, 1910, in his 74th year. At an early age he joined Long Creek Church, and was her senior deacon at his death. He was twice married and left a wife and four children to mourn his loss. He was greatly loved in his home. He was loyal to his church and a friend to his pastor. A large crowd, attending his funeral, attested to the esteem in which he was held. His only sister, Miss Nancy Smith, preceded him to the grave five days. Our loss is their gain.

H. W. Rockett, Pastor.

## RESOLUTIONS.

Whereas our dearly beloved brother, Rev. W. H. Thompson, was tendered an indefinite call as pastor of Prentiss Baptist Church some two years ago which he has since served well in that capacity; and that

Whereas God in his infinite wisdom has seen fit to call Bro. Quinn to labor in a broader field and more extensive work and as the result thereof he has tendered his resignation;

Therefore, be it resolved, first, That we, the members of the Prentiss Baptist Church, sincerely regret that we shall have to lose the services of Bro. Quinn as our pastor and the elevating influences of Sister Quinn, his dearly beloved wife and co-worker, feeling acutely the loss that we thereby sustain in being deprived of the pleasure and beneficence of hearing his able and fearless sermons and the Christian influence of Bro. and Sister Quinn;

Second, That during Bro. Quinn's stay among us as pastor his services have been of the highest character in every respect, showing himself to be a man whose morals are high above reproach; whose kind and sympathetic disposition is touched by every sign of sorrow; whose energies are ever directed towards helping those who need; whose loyalty to his belief and church doctrine never weakened but was always firm and steadfast, and yet not willing to be hostile towards other doctrines but always ready to concede to them the privilege to choose for themselves without censure from him; and whose work as our pastor was at all times directed towards maintaining harmony among the different denominations;

Third, That he leaves our church on his own accord while his call here was indefinite and promise never to end as the instance of the church; and that he leaves each of us his personal friend and admirer; and we bespeak for him the highest qualities of a true Baptist minister; that we regret his departure, and we wish for him and the people where he goes to serve an endless period of that class of worship that the Prentiss Baptist Church has enjoyed;

Fourth, That a copy of these resolutions be spread at large upon the

minutes of Prentiss Baptist Church, a copy sent to Brother and Sister Quinn, and a copy sent to each of the Baptist Record, Jackson, Miss., and the Columbian, Columbia, Miss.

C. E. Thompson,  
D. A. Till,  
J. E. Parker,  
Committee.

## NOTES FROM COLUMBUS ASSOCIATION.

(By L. E. Barton).

The Starkville saints have begun a great pastorate under Bro. Jordan. They have given \$800 to home and foreign missions in the last sixty days. This is nearly four times as much as they gave last year. The church has discovered its power and mission as churches usually do under such leadership. They have now added one more good deed to their catalogue by ordering the pastor to go to Baltimore at their expense.

Fine reports come from W. G. Mahaffy and his loyal band at Brooksville of greatly increased gifts to foreign missions. Mahaffy and his field are happily married and living together in spiritual bliss.

Our friend, W. H. Thompson, of Shuqualak, has the misfortune to be one-eyed in the flesh, but can see more with that good eye in a minute than some preachers could see with four eyes in a week. Religiously, Thompson is a veritable Argus who can see all around him, above him and below him at the same moment, and always discerns methods for advancing the kingdom. Forty dollars for foreign missions at his hitherto undeveloped Border Springs Church and \$175 for the same cause at Shuqualak are some of Thompson's recent capers. No telling what he will do next.

Hewitt, of Columbus, is always interesting even if you don't know his whereabouts and plans. But his habit is to be building a \$50,000 meeting house, conducting a meeting on his own field or propagating a revival somewhere in a neighboring State. His latest spiritual escapade was the invasion of Louisiana for a meeting of days.

What about King and the Macon saints? Well they have both decided to take a long rest! They have given the pastor a four months vacation. What sort of preaching has King been doing? Do they want no more of it for four months, or has he fed them so well and accomplished such organization that the work can go on in his absence. The pastor and wife and daughter will all sail after the Baltimore Convention for Scotland to attend the world's missionary conference at Edinburgh and to visit Bro. King's Scotch-Irish home. We wish them "bon voyage" and recuperated health and abounding vigor on their return. Don't let any home ties detain you beyond the big pond Bro. King. We need and want you right here in the Columbus Association in old Mississippi. Macon has rounded up \$170 for foreign and \$100 for home missions before the pastor left.

A Combination Offer  
on Edison Amberol Records and the  
attachment for playing them on your  
Edison Phonograph

The cost of an Amberol attachment for an Edison Phonograph of the Standard type is \$5.00.

The cost of ten Amberol (four-minute) Records, at 50 cents each, is \$5.00. This makes a total of \$10.00.

For a limited time any Edison dealer is authorized to put an Amberol Attachment on a Standard Phonograph and furnish ten specially made Amberol Records, all for \$6.00—a clean saving of \$4.00. For all other types of Edison Phonographs the prices are proportionate.

This offer, which practically gives you ten Amberol Records free, is made to put these new, long-playing Edison Records within reach of all Phonograph owners, making their Phonographs available for playing both the Standard and the Amberol Records.



## Go to the nearest Edison Dealer

or write us for all the details of this liberal offer. Hear these ten special Amberol Records, which cannot be had in any other way: see the attachment and how it operates, changing from two-minute to four-minute Records and back at a touch.

Then you will want to bring your Phonograph up to date and enjoy all the entertainment now offered by the great array of Edison stars.

Edison Phonographs, \$12.50 to \$200.00  
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National Phonograph Company 149 Lakeside Avenue, Orange, N. J.

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Lessons prepared by  
MARGARET COOTE BROWN

## FOR TEACHERS

The Keystone Beginners' Graded Series. A teacher's text-book. Illustrated. Price, \$1.00 for each year. Issued temporarily in quarterly parts, 25 cents each.

Large pictures to accompany the Keystone Lessons. Price, \$2.50 a year; 65 cents per set per quarter.

## FOR PUPILS

The Beginners' Stories, of the Keystone Series. An illustrated paper for each Sunday. Single subscription, 25 cents a year. In quantities of five or more to one address, 20 cents a year; 5 cents each for three months.

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The Keystone Primary Graded Series. A teacher's text-book. Price, \$1.00 for each year. Issued for the first year in quarterly parts, 25 cents each.

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The Primary Stories, of the Keystone Series. An illustrated paper for each Sunday. Single subscription, 25 cents a year. In quantities of five or more to one address, 20 cents a year; 5 cents each for three months.

We cannot send free complete sample copies of these courses, but sample lessons and full description will be sent free on application.

The series of valuable helps issued by the Society, based on the Uniform Lessons of the International Committee, is still published. Send for Price List and Order Blanks.

## AMERICAN BAPTIST PUBLICATION SOCIETY

1701-1703 CHESTNUT STREET, PHILADELPHIA

The writer has the honor to serve probably the most dissatisfied church in this goodly commonwealth, for after giving \$3,000 to home and foreign missions within the last ninety days they could not rest in peace until they ordered the pastor to attend the Baltimore Convention at the expense of the church. Now there may be another such a people

on the face of the earth but it has never fallen to my lot to labor among them. "What shall I render unto the Lord for all his benefits toward me?" A thousand blessings on every noble life and generous soul in this truly magnanimous church of our Redeemer.

**FITSURED** NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. **Barrow**, American Institute, 924 Grand Ave., Kansas City, Mo.

Thursday, April 19, 1910.

THE BAPTIST RECORD

## STAHAWATA AND GRANDMA JOHN.

(Belle Brendel).

Stahawata is one of the oldest women in the Pawnee tribe. She is lame and almost blind, and cannot speak a word of English. She is said, by the older Pawnees, to be more than a hundred years old. She had never been to a church meeting and had never heard about Jesus—not until the big meeting of several days at the mission during Christmas. But she came then, and the story of Jesus touched her heart. I must tell you about it.

When Mr. Brendel closed the sermon at one of the meetings, he gave an invitation to those who wished to come to Jesus to come forward and give him their hands. This old woman, who had been sitting on one of the benches amid the throng, with her heavy, large shawl drawn about her head and around her stooped shoulders and shriveled form, arose in her seat, tottering pushed her way out into the aisle, and, with an earnestness in which there was a deep pathos, tried to find her way up to the front.

What a sight it was! She was dressed in her native Indian costume. She wore moccasins on her feet, her blanket was wrapped around her stooped and wrinkled body, her long hair streamed far down over her blanket, and the tears coursed down her furrowed cheeks. Mr. Brendel moved down the aisle from the pulpit to meet her. He took her by the hand and led her forward to a front seat. With deep sobs she told, through the interpreter, that she had found Jesus. He had come to her heart. She could not see any more with her eyes, but she could see so good now with her heart. She said: "Me give up all Indian ways; me just want Jesus now, and me want to be baptized with the others." She was received and baptized into the fellowship of our church on Christmas day. It was cold and windy, and the baptism was in the open river. But even an hundred-year-old Indian does not shrink from the nervous shock of some water that happens to be cold, if to endure it means to obey Christ. It has remained for the coddling of our high civilization to teach people how to get around an act of humility and obedience that may happen to cost a little. Moreover, this baptism did not hurt the hundred-year-old woman!

## Grandma John.

Grandma John is another old Indian woman, who, on the Sunday of Christmas, also came into the Jesus road. She is at least eighty years old. Grandma John has been very much opposed to the Christian work among the Pawnees, and had never been to the mission before that Sunday. But when Stahawata came out for Jesus that day, it affected her very much. The old woman was sitting over in one corner of the church, but when the invitation was given she arose and walked right up to the front, gave the minister her hand, and told the people through the interpreter, that she saw everything new now. "The dark in me heart all gone now," said she. "Me ready to quit all old Indian ways; me want Jesus. Me feel so happy now." Then the old woman turned around and faced the Indians in the congregation. How she did talk! She told them how happy she was that she had found the Jesus road. She exhorted every one to come to Jesus and give up the old Indian ways.

Stahawata told me she wanted to go to Grandma John. So I took her by the hand and led her up to where Grandma John was. These two old heathen women clasped each other in a close embrace, and the tears rolled down their wrinkled cheeks. What a sight was that to see! These two old women, who had hated the palefaces, and who had, no doubt, helped to scalp many a one, who had for many years lived the wild savage life and worshipped in all the blind heathen ways, now that their hearts were touched by the pure love of Christ, were embracing each other in token of their mutual joy in the new found faith.

Grandma John was received into the church for baptism on the next Sunday, which was January 20, Sunday came. That was a cold, raw day. The wind blew quite a gale. She lives about eight miles from the mission. She has two little girls living with her, her grandchildren. One is six years old and the other, just past seven, is blind. On Sunday morning the old woman had no way to get to the mission for baptism. This is what she said about it: "Me had thought all night about how happy me would be to be baptized, and me just longed to go. Me could hardly wait." But when the morning came she had no way to come to the church. Her husband was opposed to the Jesus road, and made no provision for her to go. I was sitting in the snug room of the cottage with Baby Hazel, who was sick, when through the window I saw Grandma John coming, and with her the two little girls, the smallest leading the blind. She had a bundle on her back. It consisted of a change of clothing for herself and some things for the little girls, and a blanket for them to sleep on that night, for they intended to spend the night. She and those two little children had walked eight miles across the open country in the bitterly cold wind. They seemed almost frozen.

and so tired they could scarcely take another step. The poor little blind girl just sank down on the floor. Their feet were almost bare. The little girls had on some old shoes, but the old woman had on only a pair of worn moccasins. I got them to the fireside, and they were soon warmer. Then the old woman tried to tell me in her broken English all about it. She said: "Me told Jesus me be baptized. Me no lie to Jesus!" After a good warm dinner she felt better, and she went with the five others who were awaiting baptism. And in the open stream, on the cold, raw day, these converts from rank heathenism joyously obeyed Christ in baptism.

Do Lome missions pay? And if not pay this old Indian woman? Did she not realize her responsibility to Jesus? "Me no lie to Jesus!" How many of our white brothers and sisters would have said that morning: "It's too cold and too inconvenient. I cannot go to be baptized. Some other time will do as well." How many of us have felt our responsibility to Jesus as did this old Indian woman, just snatched from the blackness of hopeless heathenism with her heart suffused and transformed by the joy of faith in Christ?

—The Christian Index.

## Value of Royaline Oil.

Royaline Oil, made by the Royaline Medicine Co., of New Orleans, La., has won all of its trade against competing goods purely on its merits. That is why, when a bottle of Royaline Oil is bought, it always leads to the sale of several more bottles. Royaline Oil is the great antidote. It is especially useful for all kinds of aches, pains, swellings and soreness in the head, chest or any other part of the body. Price 25c. bottle. Druggists.

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Young lady, middle aged matron or grandmother, you can earn from \$15 per week to \$25.00 per week. I need representatives in the villages, towns and cities of America. The women of America will eagerly buy the famous LE SAVOIR preparations that have made the women of France beautiful through centuries. They can obtain them only from you if you are my representative.

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To any reader of this paper who writes immediately and encloses 2 cents stamps we will mail a set of five most beautiful post cards you ever saw. Ten very different, in Birthday and motto cards, all different, in exquisite colors, silk finish, beautifully embossed, etc., for only 10 cents. Thirty cards all different 25 cents. With each order we include our plan for getting 50 choice cards free. Address The Art Post Card Club, 709 Jackson St., Topeka, Kan.

## Mrs. Winslow's Soothing Syrup

Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN. SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for ALL RHEUMATISM. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Insured under the Food and Drug Act, June 10th, 1906. Serial Number 1906. AN OLD AND WELL TRIED REMEDY.

## BELLS.

Best Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsdale, N. Y.

# DAWSON SPRINGS

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You have heard of Dawson Springs since 1861, when Mr. W. I. Hamby discovered the water which has proven to be Nature's priceless gift to those who are broken in health. The incoming trains bring pale-faced health seekers from all parts of America—many on crutches, some on cots. Later you see them sitting in hotel verandas or walking about the streets. Each day brings a firmer step, a ruddier cheek, a brighter eye.

If you cannot come to the SPRINGS, let the Springs COME TO YOU.

**THE DAWSON SALTS AND WATER CO., Incorporated**

will ship the GENUINE DAWSON SPRING WATER direct from the spring to your home.

If your dealer cannot supply you, write for prices and free descriptive booklet "A" containing analysis and testimonials. Address **DAWSON SALTS AND WATER COMPANY, Incorporated, Dawson Springs, Kentucky.**

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**THE NEW CENTURY HOTEL**  
OPEN THE YEAR ROUND

Modern apartments, Electric Lights, Steam Heat, Baths, Hot and Cold Water. Courteous and efficient service. Excellent cuisine.

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Because of those ugly, grizzly gray hairs. Use "LA ORSOLE" HAIR COLOR RESTORER. Price \$1.00, retail.







## To Charge for the Name

would be like a man's claiming remuneration for being good. Estey organs are made right because it is not right to make them otherwise. They cost what it costs to make them plus a legitimate profit. No charge for the good name.

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**Estey**

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**3 bottles of Johnson's Tonic will put on 10 pounds.**

Rev. J. M. McCord, Verbena, Ala., used 3 bottles and wrote: "I feel better and weigh more than I have in 20 years."

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The Johnson's Chill & Fever Tonic Co.  
Savannah, Ga.

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## TEAGUE, TEXAS.

(W. B. Sansing).

We have just closed a good meeting in our church here, in which the pastor did most of the preaching. There were 21 accessions to the church. During the five months of our pastorate 41 have joined the church. We now have 240 members and, by far the largest congregations in town. Our Sunday School enrollment, including home and cradle roll departments, is 440. The opportunities here are almost unlimited, and the work is gloriously hard. We have six churches and seven saloons. But the days of the saloons are numbered. Our home and foreign mission collection was about 80 per cent advance over last year. I leave the first of June to assist Pastor Mize in a meeting at Mt. Vernon.

### A Notable Act of the North Carolina Legislature in 1840

This is probably the only incident of its kind in the history of the world, being very unusual and at the same time fully warranted. In the year 1820 Dr. W. W. Gray, of Raleigh, N. C., discovered a remedy for the relief and cure of boils, bruises, cuts, burns, carbuncles, felons, blood poison, rheumatism and sores of every nature, which he marked as "Gray's Ointment." The Ointment soon became so widely known, and was accomplishing such wonderful results for humanity, that the legislature of North Carolina, in the year 1840, passed a resolution endorsing as a family remedy, "Gray's Ointment." Get a 25c box from your druggist and cure yourself, or, if you prefer to test its efficiency, we will send you a free sample box upon request. Address Dr. W. F. Gray & Co., 812 Gray Building, Nashville, Tenn. Dr. Chas. R. Phelps, of Dorchester, Mass., writes: "Gray's Ointment is my sheet anchor in cases of carbuncles, unhealthy granulations and blood poison. I use Gray's Ointment in my practice."

### SUNDAY SCHOOL CONVENTION.

(B. L. Mitchell).

The Sunday School Convention of Hobolochitto Association of Pearl River county will be held with the Baptist Church of Poplarville May 29. Hon. S. R. Whitten of Jackson will address a mass meeting of laymen at 11 a. m. A good program has been prepared. Dinner on the ground. Everybody invited. Services from 9 a. m. to close of day. Revs. Webb, Williams, Varnado, Holcomb, Clark, Davis, Amacher and others will take part.

### THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

### HOW SCOTLAND WAS SAVED.

Little Minnie, in her eagerness after flowers, had wounded her hand on the sharp, prickly thistle. This made her cry with pain at first, and pout with vexation afterwards.

"I do wish there were no such thing as a thistle in the world," she said pettishly.

"And yet the Scotch nation thinks so much of it that they engrave it on their national arms," said her mother.

"It is the last flower that I should

pick out," said Minnie. "I am sure they could have found a great many nicer ones, even among the weeds."

"But this thistle did them such good service once," said her mother, "that they learned to esteem it very highly. One time the Danes invaded Scotland, and they prepared to make an attack on a sleeping garrison. So they crept along barefooted and as still as possible, until they were on the spot. Just at that moment a barefooted soldier stepped on a great thistle, and the hurt made him utter a sharp, shrill cry of pain. The sound woke the sleepers, and each man sprang to his arms. They fought with great bravery, and the invaders were driven back with much loss. So, you see, the thistle saved Scotland, and ever since it has been placed on their seals as the national flower."

"Well, I never could suspect that so small a thing could save a nation," said Minnie, thoughtfully.—The Young Churchman.

### A Boy Who Had Grit.

Over in Scotland there once lived a stout, tall, busy youth who was known among his neighbors as the "grit bare-legged laddie." One day he called upon the village school master and said, "I wish to attend your evening school."

"And what would you wish to study if you came?" the teacher asked.

"I want to learn to read and write."

The master looked into the lad's face, shrugged his shoulders in a knowing way, and said, "Very well; you may come."

The lad could not see into the future, nor had he any dreams of greatness. He had only a great desire to know. He was eighteen years old then, and could neither read nor write; but before he died he wrote his name among the great and honored men of the earth. He was George Stephenson, and became the great railroad engineer.—Selected.

No man has wealth enough to discharge his whole obligation to God by the mere payment of money. Giving is an essential part of religion but by no means all of it. Greater than his fortune is the individual who has amassed it. One deathless soul is of more value than all the material world. Christ wants the recognition of his lordship, the love and adoration of the heart, and a life of active, unselfish service, and for these there is no substitute.—Ex.

"It would tire the hands of an angel to write down all the pardons that God bestows upon true penitent believers."—W. Bates.

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I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription, free of charge, in a plain, ordinary sealed envelope, to any man who will write me for it.

This prescription comes from a physician who has made a special study of men, and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor—failure ever put together.

I think I owe it to my fellow man to send them a copy in confidence, so that any man, anywhere, who is weak and discouraged with repeated failures may stop drugging himself with harmful patent medicines, secure what I believe is the quickest-acting, restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3723 Luck Bldg., Detroit, Mich., and I will send you a copy of this splendid recipe in a plain, ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

## HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years."

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy."

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

The only perfectly safe life is the life that is "hid with Christ in God." Every other retreat may be invaded by sin, which is the fell destroyer of our peace; but there no evil can come, and the soul has enduring rest.—Ex.